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RESTORATION  
OF  
ST. ALBAN'S ABBEY.

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R E P O R T

OF  
GEORGE GILBERT SCOTT, Esq. R.A.



# REPORT ON ST. ALBAN'S ABBEY

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TO THE RIGHT HONORABLE

THE EARL OF VERULAM,

*&c. &c. &c.*

MY LORD,

HAVING been requested to report to your Lordship on the works necessary for the due reparation of the venerable Abbey Church of St. Alban, and the present state of the fabric of that vast edifice, I will endeavour to do so as briefly as the great extent of my subject will permit.

First in rank among English Abbeys, and marking the scene of the death of the first Martyr of Britain, no church in our island so well merits that loving care which it is the honour and privilege of our age to devote to the sacred edifices which have been handed down to us among our most precious inheritances; nor is the fabric itself unworthy of its historical fame:—stern and colossal in its external aspect, it will be found by the stranger to contain under its severe and rough exterior some of the choicest as well as the most interesting specimens of nearly every period of English Architecture, and to equal most of our Cathedrals in the beauty of its mediæval monuments.

As my report may fall into the hands of many who are unacquainted with this most venerable structure, I will beg your Lordship's permission briefly to detail what you know so well as to the general outline of its architectural history and characteristics.

Of the Romano-British Church erected in the days of Constantine over the grave of the Proto-Martyr it is needless to say that we have no existing remains. It was standing in the time of Bede, and still later in that of Offa; indeed it is not certain that it was wholly rebuilt by that King when he founded the Monastery; so that it may have remained incorporated in the Anglo-Saxon Church till the period when the present gigantic structure was erected; and its fragments, indistinguishable from the mass of Roman material of which the Church is so largely constructed, may yet form part of its venerable walls.

Nor, again, have we any part standing of the Anglo-Saxon structure; though here we are more happy, for we *do* possess some of its architectural features re-used in the Norman building; many of the small columns of the triforium of the transepts being formed of the baluster columns of the previous Church to which Norman capitals and bases have been added when re-used.

Now a question arises: Are these columns, though Saxon, as early as the time of King Offa, and did they form parts of the Church which he erected or restored at the suggestion of Charlemagne?

It is my good fortune to be able, as I think, to throw some light upon this question. I was engaged some years back in repairing the Saxon Church on the Castle Cliff at Dover—said to have been built by Eadbald, son of Ethelbert, the first Christian English King—when we found, used up for later purposes, balusters just of the same kind.



Again, I was repairing the Saxon Church of Jarrow on the Tyne, the very Church in which Venerable Bede ministered, and erected just before by Benedict Biscop. Here, in removing some modern walls, we found, bedded in them as mere material, no less than twenty of these curious columns. Shortly afterwards in the Sister Church at Monk Wearmouth—erected also by Benedict Biscop and described by Bede—a doorway, long walled up, was opened out by the local Antiquarian Society, when four such balusters were found in their proper position forming portions of its jambs.

If, then, we find in three churches, all of the seventh century, baluster columns of the same kind with these at St. Alban's, why need we doubt that the latter formed portions of King Offa's Church which was erected (either wholly or in part) in the succeeding century?

We may, then, fairly assume that we have in the present structure features which belonged to that which immediately succeeded, or even formed a part of the Church built on the scene of Martyrdom and within about ten years from the death of the Proto-Martyr.

Our more immediate subject, however, is the Church which still exists.

To a stranger first visiting St. Alban's and unprepared for what he has to see, the aspect of the Church is striking in the extreme, and calculated to inspire a feeling of veneration amounting almost to awe. Its commanding position, occupying by its enormous length the ridge of the hill on which it stands and presenting its southern side wholly unobstructed to the distant view; its colossal scale, equaling that of our Cathedrals and exceeding any of them in its length; the stern severity of its central tower and of the other portions of the Norman structure; all these added to its appearance of hoary antiquity and to its unaccus-

tomed material—being in the main of Roman brick—tend to produce an impression different from that caused by the first view of any other English Church, and one which seems to demand that the traveller shall stop and inspect it more closely. Such inspection will not fail to add greatly to his interest and admiration, while such feelings become largely mingled with melancholy regret that an edifice so stately, so sacred, and so replete with historical and antiquarian interest, should have been so shorn of its former splendour and have reached our day a mere wreck of its old magnificence.

The Church as it now in part exists was erected by Paul the first Norman Abbot during the latter years of the eleventh and the beginning of the succeeding century. Paul had been a Monk of St. Stephen's at Caen, of which Church, founded by the Conqueror, the first Abbot had been Lanfrank. But, though Lanfrank when promoted to the See of Canterbury had been content to rebuild its Cathedral on the almost precise model of his Abbey Church at Caen, Paul his kinsman when advanced from being a simple Monk at Caen to the Abbacy of St. Alban's, was by no means so unambitious, but at once set about rebuilding the Church on a scale vastly exceeding that of the newly erected Metropolitan Cathedral. Not unlike that Church in general plan, it exceeded it in size in every direction ; for, while at Canterbury the nave was but nine bays in length, he made that at St. Alban's thirteen bays ; while the Choir at Canterbury had but two bays besides the apse, that at St. Alban's had five ; and while either transept at Canterbury had two bays and a single Apsidal Chapel, those at St. Alban's had each three bays and two Chapels. And, finally, while at Canterbury the western towers terminated the aisles, thus giving a façade of about ninety feet in width, those at St. Alban's projected clear of

the aisles, giving it a façade of more than 150 feet, and the entire lengths of the two Churches were respectively about 290 and 460 feet.

The cost of this enormous excess in dimensions was, perhaps, in some measure compensated by the vast supply of materials which had been collected by the later Anglo-Saxon Abbots from the ruins of Verulam; and, while the use of Roman tile gave a rudeness and simplicity to the architecture, the saving in outlay must have been very great, as the square form of the bricks obviates almost wholly the cost both of purchasing and working stone. This saving was clearly devoted to obtaining colossal size at the sacrifice of architectural detail.

The Church, thus erected of rude material, was encrusted wholly with plaster both within and without. Externally it must have been like a snowy mountain,—one uniform sheet of white covering every form; but within this uniformity of surface was richly relieved by decorative colour, of which many interesting remains have recently been brought to light through the patient care of Dr. Nicholson.

The exterior has now acquired a somewhat corresponding relief: for, while the old plaster has become coated with lichen and its surfaces vermiculated and weather-stained,—the parts from which it has fallen off show here and there surfaces of brickwork like those of a Roman ruin—the whole having thus acquired by lapse of time a rich and impressive aspect.

This use, in mediæval buildings, of the materials left by the ancient Romans, though carried to a greater scale in this than in any other building, is by no means unique. We find it in the Saxon Churches of Brixworth and Dover; at Colchester we see it in the Saxon Church of the Holy Trinity, and also in the Norman Castle, and in the Church

of the priory of St. Botolph ; and, every here and there where a Roman structure was at hand, we see its well-burnt tiles doing duty in the existing Church.

Here, however, at St. Alban's we find this re-use of the relics of Roman domination,—this spoiling of the Egyptians,—on a scale far exceeding that of any original Norman work now remaining in Britain.

We have remaining to our own day a considerable portion of the work of Abbot Paul, consisting of the central Tower, the entire transept, one bay of the aisles of the choir, three entire bays of the nave, and six more bays of its northern side. The whole of this is in the same stern character ; majestic in its scale and proportions, but devoid of any approach to decorative character. One fragment only remains of a richer form of Norman architecture : a small chamber against the end of the south transept which separated the chapter house from the church. This contains details of exquisite beauty ; a work of the middle of the succeeding century.

The next work in point of date is the lower portion of the west end. Abbot John de Cella, a prelate of more taste than worldly wisdom, conceived (about the year 1195) the ambitious idea of rebuilding the western façade with its flanking towers in the rich Early English architecture of his period. I will not detail the misfortunes and disappointments of this over-sanguine Abbot, so amusingly narrated by Matthew Paris, arising, as his historian tells us, “ from his attending but little to that admonition of which mention is made in the Gospel, that is to say, “ he who is about to build should compute the cost ” lest “ all begin to jest at him saying ‘ this man began to build and was unable to finish it. ’ ” Suffice it to say that after employing three architects for several years, and obtained money in every way he could think of, he was obliged to limit himself to

the erection of the three portals,—and probably hardly finished *them*. Yet, let us not be too severe ; for, like a work we have recently heard of in our Great Cathedral in London, its quality goes far to compensate for incompleteness. I doubt whether there exists in England a work so perfect in art as the half-ruined western portals of St. Alban's. I venerate the architect who designed them, who I believe was Abbot John de Cella's second architect, Gilbert de Eversholt. His work is cotemporary with two others which are as fine as almost any in existence : the western porch at Ely, and the Choir of St. Hugh at Lincoln. All of them were the works of the earliest perfected "Early English" after it had thrown off the square form of the Romanesque Capital ; and I believe it to be also cotemporary with another of the finest English works : the Sanctuary of the dependent Monastery of Tynemouth, which, however, retains the square capital.

Next to this exquisite work is that of Abbot William of Trumpington, who, in a more economical spirit—with more of business but less of art—carried on the work which De Cella had relinquished in despair ; completing the west front (now almost destroyed) and finishing five bays of the nave on the south side, and four on the north, besides many other less important parts. His works are noble specimens of "Early English," though without the spiritual character which marks the work of De Cella. It is most interesting to trace out the limits and the points of junction in the works of the two Abbots, and to observe the remorseless way in which the man of business cut down the details of the work of his more ambitious predecessor. Columns with bases for eight shafts reduced at the capitals to *four* ; the marble bandings prepared for the larger number but roughly altered to suit the reduction ;



while the marble largely used or contemplated by the one is almost wholly omitted by the other.

It was fully twenty years after Trumpington's decease before any other great work was undertaken in our Abbey. During that interval the style had undergone much change Henry III. had begun and carried on to a considerable extent his works at Westminster. The Chapter House of that Abbey had been completed in 1253, in which the principle of traceried windows had been carried out to a perfect ideal. In 1256 it was found necessary to rebuild the eastern arm of the cross at St. Alban's, and we cannot suppose that the first in rank among English Abbeys should fall short in advancement in style of the second Abbey only some twenty miles distant. Accordingly, we find the work of John of Hertford and his immediate successors to be among the finest productions of their period.

The reconstructors of these eastern portions of the Abbey seem to have commenced, not only the Sanctuary of the Church with the Chapel which contained the shrine of the Proto-Martyr, but also the Chapel immediately east of it, in which was placed the shrine of St. Amphibalus, the Proto-Martyr's friend, with the Chapels on either side of it; and, yet further eastward, they commenced the Lady Chapel itself, though its completion was left to a later date. Nothing can be finer than the works carried out at this period. They were never perfected according to their original design, but what was done was as perfect in art as anything which its age produced; indeed its window-tracery is carried to higher perfection than in any work I know. I do not think it was carried out to anything approaching completion under Abbot Hertford, as its style carries us on apparently to the last decade of the thirteenth century, agreeing in character with the Eleanor Crosses, and with the work of De Luda, Bishop of Ely, in the

Chapel of his palace in London, which we know to have been erected after 1290.

Next in date comes the completion of the Lady Chapel, which was carried out by Abbot Hugh de Eversden between 1308 and 1326—an excellent work of the perfected “middle-pointed” style, but as inferior in artistic sentiment to the works last referred to as Trumpington’s was to that of De Cella.

In the very year of his accession to the Abbacy, we learn from a document in the British Museum that Hugh de Eversden renewed the marble substructure of the shrine of St. Alban, of which the late Dr. Nicholson discovered the exquisite remains while opening out one of the walled-up arches east of the “Saint’s Chapel.” During Eversden’s Abbacy a portion of the south side of the Norman nave fell—and to him we are indebted for the five beautiful bays on that side which continued the work of Trumpington and included the portion of the cloister wall adjoining—a work perhaps of greater merit than his Lady Chapel. Its vaulting was, however, not completed till the time of Mentmore, the second of his successors.

Subsequent to this date the works carried on in the actual structure of the Church were for the most part rather deteriorations than improvements, though the sepulchral monuments of the next age, as well as the screens and other minor works, are replete with beauty and interest, and tend to render this Church one of the most thrilling interest which have come down to our day, as well as being a mine of architectural wealth which can scarcely elsewhere be paralleled.

Such is the venerable and beautiful edifice, on the present condition of which I have now to report.

When we come to reflect on the fact that this stupendous building, little short of 550 feet in length, and whose roofs

may almost be measured by the acre, has for more than three centuries been left for its conservation to the resources of a single parish of a moderate-sized country town, aided occasionally by the subscriptions of the neighbouring gentry, we need not wonder that its present state of repair is unsatisfactory; nor when we think of its colossal dimensions need we feel surprised that it should be a costly matter to repair its dilapidations. It is, in fact, a genuine cause of wonder that it should have stood so well against circumstances so adverse.

The injuries which the building has sustained may be classed under the following heads:—

*A.* The deterioration of its design during the latter part of the middle ages, and the earlier portion of the succeeding period, mainly arising from decay in taste and artistic sentiment.

Under this head may be enumerated—1. The removal of all the high-pitched roofs, whether of the clerestories or aisles. The latter included the lowering of the walls which sustained the original aisle roofs, and the exposure to external view of the backs of the Norman triforia, which were thus converted into windows. Nothing could tend more than these alterations to the reduction of the dignity of the external aspect of the building. Unfortunately the correction of this defect seems so formidable a work that one scarcely feels to have courage to propose it. 2. The alteration of the great windows, both of the western and of the transept fronts, from their early forms into huge perpendicular windows, an alteration which it seems equally hopeless to correct.

*B.* The ruthless mutilation of ancient features, which is more or less observable throughout the Church, and may in most instances be repaired.

*C.* The loss of ancient features by structural failure,



such as that which has ruined the two side portals of the west front, and damaged the central portal. These losses could be remedied, subject to a certain amount of conjectural restoration.

*D.* The natural course of decay, whether of stonework, timber, lead covering, or other parts. This class of defect is very extensive, and demands throughout effectual remedy.

*E.* Actual structural failure, threatening the safety of the building. Of this the most marked instance is that which has been recently detected in the central tower. This is of a very serious nature, and has happily been discovered in time, and effectual means taken to arrest it, or most serious consequences might have resulted.

One of the most conspicuous and barbarous injuries which the Church has sustained is the cutting off of its beautiful eastern Chapels, a large portion of which has been rendered little better than a ruin, while a public footway has been cut directly through it. No attempt at restoration will be worth the name unless this monstrous piece of Vandalism be obliterated. Indeed, I think that after providing for actual structural safety, this should be the first work undertaken, as the continuance of such a state of things is a public disgrace.

Happily, the way has been prepared for this by the restitution to the Church of the Lady Chapel, so long made use of as a grammar school. The next step must be the stopping of the footway, which passes directly through one of the most beautiful portions of the Church, after which the restoration of these exquisite but ruinous Chapels may be proceeded with, while the arches which once united them to the Church may be reopened.

These walled-up arches will probably be found to be perfect mines of antiquarian wealth. Some portions of them already partially cleared by Dr. Nicholson, yielded

a rich return of architectural detail; including a considerable part of the marble substructure of the Shrine of St. Alban—as charming fragments of ancient carving as can well be conceived; and we may hope that the mine is far from being exhausted. Be this as it may, the opening out of these long-closed arches will add to the Church features of startling beauty, such as one now hardly imagines.

The Lady Chapel itself is at present shut off from the intervening Chapels, and the opening out of the arch which formed its entrance will add yet another element of internal beauty. This arch was closed only by an open oak screen, of which the remains still exist.

The Lady Chapel itself is in far better condition than those which united it with the Church, but it requires very extensive restoration. The beautiful wall-arcading which occupied the lower part of its walls has in a great measure been cut away; the vaulting which, like that of the outer Chapels and that of the choir, was of oak, enriched with decorative painting, is now covered by plaster, while its woodwork is much decayed, and other architectural features are sadly mutilated. All these must be fully restored.

The central part of the outer Chapels has been originally planned to be divided into three spans, by two additional ranges of columns, something as the Lady Chapel at Salisbury; but this plan was abandoned, and the whole covered by a richly-panelled ceiling of oak, now sadly ruined. This ceiling must be restored, and the evidences of the change of plan left apparent.

The ruin and dilapidation of these outer Chapels is most distressing. Exposed for centuries to the weather beating through the unglazed windows and the gangways cut through their walls—and used partly for a public thorough-

fare and partly for a sort of playground for the boys of the grammar school, who have age after age amused themselves by cutting the soft stone of its beautiful arcading with their knives,—these Chapels have been reduced to a most melancholy wreck; yet enough remains to show them to have been works of the highest art, and happily enough also to guide their restoration, a work of love and pity, which will be richly repaid by the result.

If we turn our attention for a moment from the eastern to the western extremity of the Church, we shall find a somewhat parallel demand for the restoration of exquisite architectural features, now nearly lost through their dilapidations. I refer to the three western portals, to which I have more than once alluded.

These were deep porches, approached externally by rich and lofty arches and surmounted by high gables, parallel in many respects to the portals of French cathedrals. Unhappily their fronts at some period gave way. That of the central portal was replaced by a plain arch of a late period, but those of the side portals were simply walled up, so that externally these exquisite features are now wholly obliterated, while within they form mere closets, in which fragments of sculptured stone are stowed away.

At the risk of having to exercise some degree of conjecture, I think that these portals should be opened out and restored; and I feel confident that in the walls by which they are now blocked up, evidences will be found to aid greatly in the work of restoration. It is, indeed, evident that these walls are composed largely of the moulded fragments of the fallen fronts.

These portals were built from a level lower than that of the nave, intending to rise by several steps from the first

to the second internal bay. This beautiful arrangement was either abandoned or altered, and the consequence is that the lower portions of the portals, as well as of many adjoining parts, are now buried some two feet beneath the floor. This must be corrected, and their forms brought out in their noble integrity.

Another case of restoring lost features strikes the eye at once on entering from the west. I refer to the lost vaulting of the greater part of the aisles of the nave. Of twenty-six bays of the aisles eight only retain their vaulting: three of them Norman, and five of the Fourteenth Century. Eighteen require to be revaulted: nine of them Norman, and nine Early English.

Somewhat parallel in class are some extensive restorations required in the interior of the choir; where, besides the cutting away of the shafts of piers and other architectural details, some very important features have been wholly removed, consisting of beautiful tabernacle-work projecting over two doorways (themselves now obliterated) on either side. I some years back discovered nearly all the parts of one of these beautiful projections, and succeeded in getting them fitted together, and their materials are still preserved. Many minor cases of the same kind occur throughout the Church, which it would be tedious here to enumerate.

The most serious structural defect in the building is that already referred to in the central tower, of which the two eastern piers have shown signs both of subsidence and of actual crushing. The failure of the north-eastern pier extends into the choir, and is shared in a less degree by the east side of the adjoining transept.

So pressing was the danger, that signs of increased subsidence showed themselves while the parts which first showed evidence of failure were under repair. Very active

measures were at once taken by the application of powerful shoring, followed up by the restitution to the piers of large portions which had long since been cut away from them, and the piers themselves have been greatly strengthened by the substitution of sound for disintegrated material; a difficult and anxious operation. The foundations of these piers have been a good deal weakened by the proximity of graves; and, strange to say, the southern pier had apparently been excavated beneath the floor into a sort of cave, so far as we can judge, with a view to the destruction of the tower.

The repairs already undertaken are only such as immediate security demanded, but there remain very extensive dilapidations in the tower throughout its entire height, all of which must be thoroughly and substantially repaired, or it cannot be pronounced safe. Its tendency northward both increases and is increased by a corresponding tendency in the north transept, which is clearly settling in that direction, and is much cracked. This also demands a decided remedy.

The decay of material externally is very extensive. The Norman walls are free enough from this, having no stonework about them; but the later portions have everywhere their architectural features carried out in the soft church-stone of Totternhoe; a material which, though suitable enough internally, is far from durable for external work. The consequence is that throughout the more architectural parts of the building sad havoc has been made by time and the elements. This is especially the case with the long ranges of clerestory windows to the nave, which are shattered in a most lamentable manner, and their ruin is increasing every winter. The old parapets, erected of this material, have almost wholly perished, and been replaced by brick; and every part which has stone dressings exter-



nally shows more or less the sad effects of the use of this perishable stone.

In renewing these shattered details, I should endeavour to find a durable material which would correspond in colour with the old stone, and this, I think, we have in the Chilmark quarries in Wiltshire, from which Salisbury Cathedral was erected.

The timbers of the roofs and ceilings also demand careful reparation. This is especially the case with the ceilings, which are everywhere very much decayed, and are getting actually unsafe. The lead covering also requires careful reparation throughout, and renewal in some parts; as a rule, it has been carefully attended to—but, as it greatly exceeds an acre in extent, this alone is a work of importance.

The plastering and stonework of the interior require to be carefully freed from whitewash. This has already been effected in many parts with a happy effect under the direction of Dr. Nicholson, bringing to view the beautiful and most interesting coloured decorations of the old wall-surfaces.

Every Norman pier on the north side of the nave is found to have an altar-painting on its western side, forming a sort of reredos to the small altar erected against each. These paintings all represent the crucifixion, and are most valuable specimens of Early Art.

The simple operation of taking off whitewash from surfaces so prodigiously extensive, and doing it with such care and tenderness as not to disturb the painting beneath, is a work of considerable cost.

If we had succeeded in enumerating all the manifest defects of the structure, which would be a wearisome catalogue, the fact still remains that the minor reparations of a building of such enormous extent still form, by the

vastness of the surfaces over which it is spread, a formidable and costly undertaking.

To avoid tedious details, which would encumber without elucidating my report, I will accompany it by a rough specification of the leading items of reparation I recommend.

It will be seen that I have not calculated anything for internal fittings, nor for the detached objects, such as tombs, screens, &c.; having limited myself to the repairs of the actual structure, with its roofs, walls, and floors.

My leading object in the treatment I have calculated on has been to ensure the perpetuity of the structure, and to guard against the loss of any of its architecture, but to do this with the smallest possible change in its general aspect; such changes being limited to the restoration of such lost features as are essential to its character, especially as viewed from within.

No Church in Great Britain more thoroughly deserves a careful and conservative restoration, nor would any more richly repay this labour of love. It is a glorious work, and one with which I feel a special pride in being connected; and I most earnestly wish you every possible success and liberal support in what may fairly be styled a great national undertaking.

I have the honour to be,

MY LORD,

Your Lordship's

Most obedient humble Servant,

GEO. GILBERT SCOTT.

5th April, 1871.

LONDON :

R. CLAY, SONS, AND TAYLOR, PRINTERS,  
BREAD STREET HILL.



## APPENDIX I.

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ADDRESS from the COUNCIL of the CHURCH PENITENTIARY ASSOCIATION to the RIGHT REV. the BISHOPS of ENGLAND, SCOTLAND, and IRELAND.

MY LORD,

1. THE Church Penitentiary Association was established under the auspices of Bishop Armstrong, in 1851, for the purpose of reclaiming Fallen Women by the agency of Self-devoted Women.

2. The result of nineteen years' work has been, that there are in association nineteen Penitentiaries and ten Houses of Refuge. They are managed by ninety-seven self-devoted women. The Penitentiaries are capable of containing 633 Penitents, the Houses of Refuge 144. The average number in both was 593 in 1869. 365 Penitents left the Penitentiaries during that year, and of 179 of them (or 49 per cent.) the authorities entertain every confidence that their reformation will be permanent; 92 are considered doubtful cases, and 68 unfavourable. But it has not uncommonly happened in previous years that doubtful and even unfavourable cases have been found to have pursued a virtuous course of life after leaving the Penitentiaries.

3. The annual expenditure on the maintenance of both classes of houses, from various sources, including the grants from the Church Penitentiary Association, appears to be, of Penitentiaries about £17,000, of Houses of Refuge about £4,000; the average estimated gross annual cost of each Penitent in a Penitentiary appears to be about £29 (varying from £17 to £40), of which she contributes by remunerative labour on an average about £9 (varying from 0 to £22); the average annual cost of each Penitent being £20. As rent varies according to locality, and as some of the Penitentiaries pay no rent, it has been excluded from the above average; but all other expenses are included.

4. The Council gratefully acknowledge the frequent evidences they have had that the work has been blessed to many souls; and, while not disparaging other means of gaining the same end, they remain firmly convinced that the very best agency for the reclamation of their fallen sisters is the loving care of self-devoted women. Many of these, who have devoted their lives to this and the kindred works of nursing and teaching, have had, amid hardships of various kinds, to contend also with an amount of misconstruction and even of calumny, known only to those who have laboured with them and witnessed their courage, their forbearance, their meekness, their devotion, which at last seem to be triumphing over all opposition.

5. It is the earnest desire of the Council largely to extend their special work. They aim at ultimately aiding in the establishment of one or more Church Penitentiaries in every Diocese, and of one or more Refuges in each large town, and, so far as their funds will permit, in assisting to maintain these Houses until they can be self-supporting.

6. The Council believe that, in order that this great additional work may be carried out with a reasonable prospect of success, it is essential that the Association should take rank among the large Church Societies, and become known to, and enjoy the confidence of, the great mass of English men and women.

7. The greatest and most urgent needs at present are :—

- (1.) Funds for aiding in the erection of new, and the maintenance of those old Houses that have not become self-supporting.
- (2.) Large additional numbers of self-devoted women, who will either join existing, or, under wise and discreet supervision, create new Institutions.

8. Your Lordship may perhaps ask whether there is any way in which the Bishops can aid the Council beyond giving their general countenance and approval to this work.

9. Various suggestions have been made by different Members of the Council; they are necessarily more or less of a speculative character, as the nature of the case will not permit of an arrival at exact and positive conclusions. The Council venture to submit them as follows to your Lordship's consideration:—

- (I.) To mention Penitentiary work under self-devoted women, in their charges, and recommend the establishment and maintenance of Church Penitentiaries and Houses of Refuge in special neighbourhoods.

- (II.) To name, in their charges, those Penitentiaries and Houses of Refuge in their Dioceses which either enjoy the privilege of their Episcopal control as Visitors, or have their approval.
- (III.) To specify, in general terms, for the information of Institutions already established, and for the guidance of persons desirous of establishing new Institutions, such leading Statutes, regulating position, duties, and status (but not relating to internal rules and management), as their Lordships might consider desirable in order to secure their approval and their co-operation as Visitors.

The Statute should, it has been suggested, provide, among other matters—

- (a) That the Bishop of the Diocese be invariably requested to act as Visitor.
- (b) That self-devoted women, before fully entering upon their work in a Penitentiary, should seek the Bishop's blessing.

10. The Council beg to draw your Lordship's attention to Rule LII., enclosed. It is a fundamental regulation that no Penitentiary can be *taken into* association if the Bishop of the Diocese objects; but the Rules do not provide for the case of the Bishop not being by the Statutes Visitor; nor do they provide for the case when the self-devoted women who manage the Penitentiary belong to a Sisterhood, the Parent House of which is *not* under Episcopal Visitation. In each of these cases serious inconveniences may possibly arise; hence the stress that is laid by many persons on the great importance of the suggestion (III.) (a) being adopted.

It is the opinion of many persons that the supply of self-devoted women would be largely increased if Episcopal Visitation were secured in all cases. Many hundreds are required for Penitentiary work alone.

11. Parents, guardians, and friends have now, it is said, a ready and effectual answer to any one desirous of devoting herself to some work of mercy and to live in community, viz., that such institutions are not as yet thoroughly welcomed by some of the Bishops. The above statement may or may not be true, and if true, it may or may not have the effect of *largely* diminishing the supply of self-devoted women, but at all events it appears to be within their Lordships' power to prevent the repetition of any such discouraging reply.

12. The Council of the Church Penitentiary Association trust that their Lordships may, in the first place individually, and before long

collectively, consider these important questions, and find it in their power to support Church Penitentiary work, under self-devoted women, aided by the Church Penitentiary Association as the Parent Society.

13. If their Lordships are pleased to view favourably these suggestions, the Council confidently rely upon rapidly increased progress being made towards a realisation of their hopes.

We are, my Lord,

Your Lordship's

Most obedient Servants,

*(Signed for the Council)*

*Chairman* A. P. RYDER.

*Hon. Secretaries* { G. C. CAMPBELL.  
E. L. BIRKETT  
T. WODEHOUSE.

## APPENDIX II.

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### PRELIMINARY REPORT

#### OF THE SPECIAL COMMITTEE ON CHURCH INDUSTRIAL HOMES FOR PENITENTS AFTER LEAVING HOUSES OF MERCY.

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27th April 1871.

THE SPECIAL COMMITTEE on Church Industrial Homes have received and considered Admiral Ryder's report, drawn up at their request, and in submitting it to the Council as a portion of the Special Committee's Preliminary Report on Industrial Homes, beg to suggest for the consideration of the Council that this their Preliminary Report be appended to the forthcoming Annual Report of the Church Penitentiary Association, for the information of the Associates—accompanied by a statement (1) that the whole question will continue to receive the attention of the Special Committee: (2) That their labours will be much aided if the Superiors, Chaplains and Associates will communicate to them useful information and suggestions bearing upon the question, after receiving which the Special Committee hope to present a *final* report for the Council's deliberate consideration. (3) The Special Committee further suggest to the Council, that it might be well to inform the Associates in the forthcoming Annual Report, that until the final report of the Special Committee is received, the Council will take no action and express no opinion upon the important questions, where, and how, Church Industrial Homes, so much needed, can be best established.

The 'Special Sub-Committee on Church Industrial Homes for Penitents' was appointed under the following circumstances:—

Resolution of Executive Committee, Feb. 21, 1870.—'It having been represented to the Executive Committee that many of the penitents are unfitted to contend with the temptations of the world and yet should be removed from the Penitentiaries, the Ladies-Superior are requested to inform the Executive Committee whether it is their opinion that it would be well to provide that some of the Penitents,



after leaving the Penitentiary, be still under the supervision of self-devoted women in an Industrial Establishment which is self-supporting.'

The answers were as follow :—

*Clewer*—

Their work incomplete without such an Industrial Home.

*Bussage*—

Has found Miss Hurry's Home a great blessing.

*Highgate*—

Thinks an Industrial Home very desirable.

*Ditchingham*—

Even in this small house (average 23), there are four women evidently unable to face the temptations of the world.

*Edinburgh*—

Great need of an Industrial Home.

*Salisbury*—

Need of an Industrial Home felt.

*Wantage*—

Great need of an Industrial Home.

*Llandaff*—

Need of an Industrial Home felt.

*Barley House*—

Need of an Industrial Home felt.

*Kent (Stone)*—

Need of an Industrial Home felt.

*Lostwithiel*—

Need of such a Home felt.

*Bedminster*—

Industrial Home needed.

*Oxford*—

Industrial Home needed.

*Bovey Tracey*—

Need of keeping Penitents felt.

*St. Stephen's, Notting Hill*—

This Home an answer ; it has worked for 8 years. There might be one near each large town.

It is the opinion of one of the most experienced of the ladies, the Lady-Superior at Clewer, *That it would be very beneficial to provide that some of the Penitents, instead of being sent out into the world again after the usual stay of two years, should remain in an Industrial Home, under proper supervision, for a further period,*

because a large proportion of them (probably the majority) fall through silliness, vanity, weakness of intellect (which often leads to habits of intoxication), &c. In such an Industrial House as above described, this class of fallen women who have become penitent can be preserved from further danger, but not otherwise.

After receiving the above answers, at a Meeting of the Council, held May 2, 1870—‘It was resolved that a Special Committee be appointed to consider the propriety of establishing Church Industrial Homes for Penitents after leaving Houses of Mercy. B. Lancaster, Esq., Admiral Ryder, Dr. Birkett, the Rev. T. Wodehouse, and the Rev. G. C. Campbell were placed on the Special Committee, with power to add to their number.’

The Special Committee appointed to carry out the above Resolution of the Council of the 2nd of May 1870 requested Admiral Ryder to visit the home at Notting Hill, which is managed by Miss Hurry, and report on it to them :

### *REPORT by ADMIRAL RYDER.*

31 March, 1871.

I have visited the Home at Notting Hill, the only House in connection with the Church Penitentiary Association which is stated to be entirely self-supporting. I beg to make to the Special Committee the following report, viz., that

The Industrial Home, at Notting Hill, for fallen women, appears to have been, when situated at Shepherd’s Bush and after being removed to Notting Hill, very successful, not only (1) in completing, with God’s blessing, the reformation of several fallen women who, in the opinion of the Heads of the Penitentiaries where they had been first sent, required a further term of probation in an Industrial Home ; but also (2) in effecting this most important object, at no cost whatsoever beyond the first outlay on plant ; the earnings of the women having been sufficient to support the whole expenses of the house (including at Shepherd’s Bush a rent of £150), with this sole exception, viz., that resident ladies contribute what they would certainly have to pay for board and lodging elsewhere, viz., £1 3s. per week.

#### DETAILED INFORMATION REGARDING THE WORK AT ST. STEPHEN’S HOME, NOTTING HILL.

1. The Home at Shepherd’s Bush was entirely *self-supporting* for six or seven years, including all expenses except first outlay, £300, and it is self-supporting now, since it was moved to Notting Hill.

(a). As there is a considerable quantity of laundry work, it has been found better to hire a horse and cart at 12s. a week, instead of buying them; the washed clothes are taken out on *Friday* evening and *Saturday* morning. *Saturday* afternoon is a half-holiday. The clothes are brought in on *Monday*.

(b). To build a wash-house for about 20 workers, and fit it up, costs about £300. Ironing room, drying room, sleeping room, £300 more.

(c). Three months' credit is given for washing account; there are *no bad debts*.

(d). The old 'connection' was to a certain extent transferred from the last house, but a new connection has arisen in the neighbourhood. Scale of prices same as usual.

2. It is not considered by Miss Hurry, and I agree with her, that the Home at Shepherd's Bush was other than self-supporting because the two ladies who managed it contributed £1 3s. each per week to the expenses. As a general rule, Sisters in English Sisterhoods contribute, but frequently in a lump sum, the interest of which will, it is estimated, cover the expense of their board and maintenance. The ladies at the new residence at Notting Hill contribute the same sum as before, viz., £1 3s. per week. There was at Shepherd's Bush a self-devoted woman who acted as Housekeeper, but no other *resident* ladies, such as are now in the Home at Notting Hill. After a few years' experience the presence of resident ladies (not Sisters) was found to be urgently required in an Industrial Home for Penitents, for the purpose stated in paragraphs Nos. 7, 8.

3. There were from 20 to 25 Workers.

4. The rent at Shepherd's Bush was £150 a-year, it is now *nil*, as the lease has been purchased.

5. The Penitents (entitled Workers) receive on leaving, as an outfit, clothes to the value of £3 to £4, but no wages during their residence. According to the *value of their work* they were, and still are, given small presents, travelling expenses to their homes and back.

The £3 to £4 worth of clothes is given as an outfit, when the inmates are sent to service from St. Stephen's Home; during their residence at the Home they are supplied with ordinary servants' clothes as required, but do not receive any for three months, as they always bring an outfit with them.

6. If the work were entirely *laundry work*, for which many of the penitents are quite unfitted from ill health, want of aptitude, &c., three ladies, viz., a *Head*, a *Housekeeper*, a *Superintendent of Laundry*, would be required to manage from 20 to 40 workers, but for 50 four ladies would be required.

7. It is, however, Miss Hurry's decided opinion that in an *Industrial Home* for Penitents, intended as an intermediate Home between the Church Penitentiary and life in the world, the main object of the Home is lost sight of if only *one* occupation is taught, as the



opportunities of placing the penitents, difficult at all times, are much more restricted if they are only fitted for, say, the place of laundry-maid, which is quite unsuited to many of them.

8. Miss Hurry aims at instructing the penitents:—

|                     |                          |
|---------------------|--------------------------|
| 1. As Laundry-maids | 4. As Waiting-maids      |
| 2. As House-maids   | 5. As Nurses to Sick     |
| 3. As Kitchen-maids | 6. As Nurses to Children |

including all the more common occupations.

The 2nd, 3rd, 4th, 5th, and 6th occupations are provided for by Miss Hurry having united with her, as residents in the House and occasional assistants, three or four ladies, one of whom is a permanent invalid; a young child has been received into the House to enable those 'workers' who appear to be fitted for nurse-maids to have the necessary opportunities of learning.

The dwelling-house is purposely fitted-up in the ordinary style of a gentleman's house, with drawing-room ornaments, requiring great care on the part of the house-maids.

(a) The women are never sent out as maids of all work, but only to gentlemen's families.

(b) Of the twenty workers only fourteen work in the laundry.

(c) A fairly intelligent girl can be made a good laundry-maid in two years, and take a place at £16 a year. Three have been thus sent out lately, and are doing well.

9. Miss Hurry is of opinion that it would be well if most of the women who leave a Penitentiary where the discipline has been strict, and the devotional exercises frequent, passed a longer or shorter time in an Industrial Home, where the system was very much what would be found in the service of an English gentleman—morning and evening family prayers, the day occupied with hard work, &c.; so that the change from the Penitentiary to the servants' hall should not be so sudden as at present. Hence the nature of her Home.

10. Miss Hurry will give information to any one desirous of visiting the Home, Notting Hill.

There are now in the Home five women who have been drunkards:

|             |         |                |
|-------------|---------|----------------|
| A . . . . . | 6 years | } in the Home. |
| B . . . . . | 5 "     |                |
| C . . . . . | 3 "     |                |
| D . . . . . | 2½ "    |                |
| E . . . . . | 2 "     |                |

The fifteen others have been under two years in the Home.

More than half the number have been received from Penitentiaries in union with the Association.

The above mentioned older women look after the others—keep order in dormitories, &c.

11. We should, in my opinion, only aim at present at assisting in the establishment of a sufficient number of Industrial Homes to receive from the Penitentiaries those penitents who are as yet unfitted to contend with the temptations of the world, but have been prepared, more or less, at the Penitentiary for a life in it; and whose dispositions and characters point out that they should be removed from the Penitentiary to an Industrial Home for their own sakes, and also to make room for others. The further extension of the number of these Industrial Homes, so as to enable *all* penitents to pass, with few exceptions, through Industrial Homes as a matter of course, as an intermediate state, will be well worth our consideration when a sufficient number have been opened for the first purpose, viz., for select cases carefully chosen by the authorities at the Penitentiaries to have their character further tested. There is little doubt but that the attempt to separate girls under 15 from the older women would be very beneficial. The Lady-Superior at Clewer attaches much importance to this. The question of 'classification' and 'separation' is now opened up, and the great experience gained by many of the Ladies-Superior may well encourage us to hope that ere long means may be provided for carrying it out.

12. The Ladies-Superior of the Church Penitentiaries may very naturally wish that their Industrial Homes be situated not far from their Penitentiary, and be managed by Sisters from the Parent House. No better solution of the difficulties of the question could, in my opinion, be found. The cases that require in most instances to be *permanently* retained appear, in Miss Hurry's opinion, to be drunkards. They are rarely safe in the world; whether they should be retained at the Industrial Home, where the active, hard-working life is often very beneficial to them, or be returned to and retained at the Penitentiary, must often be a difficult question, depending very much upon the wishes of the penitent. If the class proved to be very numerous it might be worthy of consideration whether special Industrial Homes, for them and other *incurables*, should be opened under self-devoted women, *specially* selected for what Mr. Carter considers to be the very difficult task of managing such an Institution.

A. P. RYDER.

*The Special Committee on  
Church Industrial Homes.*

13. The Special Committee are aware that some persons have objected to the idea of making Church Penitentiaries *self-supporting*, under the impression that, if this is attempted, the spiritual instruction of the Penitents, to which so much attention is necessary, especially at

first, must be neglected, as almost their whole time would be required for their industrial work.

This may be very true, but the objection would not hold good as against the creation of *separate* Industrial Homes, offshoots from the Penitentiaries, into which those Penitents would be drafted (after the termination of their term in the Penitentiaries), who, in the opinion of the Ladies-Superior, were not as yet fit to return to the world.

14. The time set aside for devotion, for instruction, for relaxation, for labour, will vary not only in the different Industrial Homes, but frequently also in individual cases at the same Home. The spiritual and other needs, and the physical strength of 'the worker,' must decide the question in each case. It will no doubt be found, after numerous Church Industrial Homes have been established and in full work for some years, that the Ladies-Superior, by comparing results (as shown by the conduct of 'the workers' after leaving the Home), will be enabled to arrive at some valuable conclusions as to the best division of time, taking every circumstance into due consideration. In the meanwhile, any person who takes an interest in a Church Industrial Home may feel assured that although a Home may be made self-supporting on Miss Hurry's plan, yet that extraneous aid, however slight, will always be very useful and most welcome by enabling the Lady-Superior to add a little to the period of relaxation, and thus encourage 'the workers' by a more frequent holiday or treat. To have aided these poor women in their hard struggle to redeem their characters by thus throwing among them an occasional gleam of sunshine may well be esteemed a privilege—and when we recollect how painful, how irksome, it must at first be, after leaving the Church Penitentiary, to work still more continuously day by day, and how keen must be the temptation to look back longingly on the old life of idleness and pleasure, is it not wonderful that so many remain and 'work out their salvation'?

15. The whole question appears to us to be very important.

If these Industrial Homes can be made self-supporting, or nearly so, we may hope to double our work without any serious increase of expenditure after the first outlay.

Our machinery would then be:—

- (1) The *House of Refuge* retaining its inmates for a few weeks, and sending all promising cases into Penitentiaries.
- (2) The *Church Penitentiary*, which after its inmates had resided for from one and a-half to two years, receiving, it is to be hoped, spiritual instruction as the primary object, but performing a

certain amount of remunerative labour, would send them either back to the world, or to—

- (3) The *Church Industrial Home*, whence some Penitents would, after a longer probation, return to the world, and others would remain.

16. There appears to be sufficient unanimity in the answers from the Ladies-Superior to justify the Council in drawing the attention of the Associates, Subscribers, and Friends of the Church Penitentiary Association in their next Report (1) to the urgent want of Industrial Homes in connection with the existing Penitentiaries, and (2) to the fact that as these Industrial Homes can be made, *after first expenses have been incurred*, entirely or nearly self-supporting, the number of women rescued may be largely increased, and many be saved who are lost after leaving the Penitentiary, if only the funds for this object, viz. the first outlay, are liberally provided; seeing that (3) a first outlay of £300 in the case of Miss Hurry's Home enabled it to be started on her plan, and to become entirely self-supporting, notwithstanding that there was a rent to be paid of £150 a year. It may be presumed that the Council, if they adopt the views of the Special Committee, will urge upon the Associates that any support they might be inclined to give towards the establishment of a Church Industrial Home should not be allowed to diminish the amount of aid they would otherwise have given or continued to give towards the establishment and maintenance of Church Penitentiaries. The work of healing can best be effected at a Church Penitentiary. The 'Industrial Home' aims but at acting as a 'Convalescent Home' in some cases, and a 'Hospital for Incurables' in others.

We think it well to add that we have been told, upon good authority, what we can readily believe, viz., that the task of guiding and controlling the inmates of a Church Industrial Home, among whom there will be some persons who may remain for life, will be very difficult, and require special qualifications in the self-devoted women: we can only pray that the Lord of the vineyard will send, in answer to our daily prayers, the 'labourers' required for this special work.

A. P. RYDER.

*To the Council.*









